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THE BUREAU OF CHARITIES AND CORRECTION OF THE WORLD'S COLUMBIAN EXPOSITION.

ALTHOUGH efforts have been made heretofore to show what the world is doing in charitable and penal affairs, it has remained for the Columbian Exposition to produce in a separate and comprehensive bureau an exhibit which will represent the effort that is making and illustrate the present facilities for dealing with defectives, dependents and delinquents.

At first thought, an exhibit of this nature, which will be an adequate representation of charities and correction, seems an impossibility, for there is so much that is intangible and invisible in philanthropic work. But it is believed that with the assistance of all who are interested in matters charitable and penological, whether because of official position or individual inclination or business occupation, an exhibit will be collected which will be stimulative and instructive to those already in the work, and interesting and suggestive to the general public.

The group will include exhibits from all institutions and societies, and from official bodies engaged in charitable or penal work. The exhibits of the group will be provided for, first, in general, by the bureau itself; second by the State

Boards of Charities, State Prison Commissions and other bodies and individuals having a similar official function ; third, by individual institutions and societies, and by educational institutions which have in their curriculum courses in scientific philanthropy and penal science ; and fourth, by manufacturers who make a specialty of goods for institutional purposes.

The following list will indicate exactly what features are to be included in the group :

DIVISION A. PROVISION FOR THE MENTALLY DEFECTIVE CLASSES.

SECTION I.—*Insanity.*

1. The commitment and discharge of the insane.
 - (a) Blanks, etc.
 - (b) Codes of laws.
2. Care, temporary custody and transportation of the insane before commitment, and after commitment, while awaiting permanent disposition, by sheriffs or other officers.
3. Provision in County Jails and Almshouses for temporary detention or permanent care of the insane.
4. Hospitals and asylums for the acute insane.
5. Hospitals and asylums for the chronic insane.
6. Family care of the insane.
7. Training schools for nurses to the insane.
8. Appliances for the restraint of the insane.

SECTION II.—*Idiocy and Epilepsy.*

1. Custodial asylums for idiots.
2. Asylums for epileptics.
3. Employment for idiots and epileptics.

SECTION III.—*Pathological museums* of insanity, idiocy and epilepsy.

DIVISION B. PROVISION FOR THE SICK AND INJURED.

SECTION I.—*Out-patients.*

1. Dispensaries of all kinds.
2. Sick-diet kitchens.
3. Flower and fruit missions.
4. District nursing.
5. Gratuitous home service to the poor by physicians.
6. First aid to the injured, including ambulance work.

SECTION II.—*Institutions.*

1. Hospitals :
 - (a) General.
 - (b) Special.
 - (c) Maternity.
 - (d) Children's.
 - (e) Orthopedic.
 - (f) Emergency.
 - (g) Contagious.
 - (h) Summer.
2. Homes and hospitals for convalescents.
3. Institutions for the care and treatment of inebriates.
4. Training schools for nurses.
5. Furniture and appliances for hospitals and sick rooms.

SECTION III.—*Field Work.*

1. The Society of the Red Cross.
2. Field hospitals.

DIVISION C. JUVENILES.

SECTION I.—*Work outside Institutions.*

1. Children's Aid Societies.
2. Societies for the Prevention of Cruelty to Children.
3. Country weeks in private families.

SECTION II.—*The Placing-Out of Dependent Children.*

1. State provisions.
2. Societies.
3. Boarding out.
4. Temporary homes for children awaiting placing out.

SECTION III.—*Institutions* (not of a punitive or correctional character).

1. Orphanages (including Soldiers' Orphans' Homes and State Public Schools).
2. Foundling Asylums.
3. Day Nurseries.
4. Newsboys' and Bootblacks' Homes.
5. Fresh Air Missions and Summer Homes.

SECTION IV.—*Correctional Institutions.*

1. State Industrial Schools and Reformatories.
2. Truant Schools.
3. Private institutions of all kinds for reformation.

DIVISION D. THE ADULT POOR AND PAUPERS.

SECTION I.—*The Out-Door Poor.*

1. Charity organization and kindred societies.

2. The Society of St. Vincent de Paul.
3. Relief societies of all kinds.
4. Societies for encouraging habits of providence.
5. Wood-yards and laundries.
6. Way-Farers' Lodges and Shelters for Women.
7. Employment for the blind in their homes.

SECTION II.—*Institutions.*

1. Almshouses, poorhouses, workhouses.
2. Homes for the aged, male and female.
3. Homes for aged couples.
4. Homes for paralytics.
5. Working-homes for the adult blind.
6. Appliances and furniture.

DIVISION E. ADULT DELINQUENTS.

NOTE.—The word adult as used in this division is meant to refer to those who are over the age which is commonly understood to mark the end of child life. This is generally 16 years, but if the statutory provision is near this limit it will be sufficient for the purposes of this classification to follow it.

SECTION I.—*The Apprehension and Temporary Detention of Prisoners.*

1. The Police.
 - (a) Organization.
 - (b) Rules, drill, training, etc.
 - (c) Equipment—uniforms, weapons, restraints, signals, patrol wagons, etc.
 - (d) Police stations, casual wards, offices, city lock-ups, village lock-ups.
 - (e) Police Matrons.
2. County Jails.
3. The transportation of criminals.

SECTION II.—*The Reformation and Punishment of Offenders.*

1. Reformatories.
2. Houses of Correction and penal workhouses.
3. Houses and institutions for fallen women.
4. Penitentiaries and states' prisons.
5. Prison labor.
6. Convict labor outside of institutions.
7. Appliances and furniture.

SECTION III.—*The Registration and Identification of Criminals.*

SECTION IV.—*Methods of Capital Punishment, Ancient and Modern.*

SECTION V.—*Societies* of a private or semi-private nature dealing with prisoners before or after their discharge.

DIVISION F. MIGRATION.

SECTION I.—*The Reception, Protection and Care of Immigrants.*

SECTION II.—*Aids to Emigration.*

The Bureau of Charities and Corrections itself will undertake:

1. To give by means of charts a general view of the charitable and penal work now being carried on in the world.
2. To construct a prison corridor in which the cells will be types in use by the different countries and states of the world.
3. To collect as complete a library as possible of the charitable and penological literature of the world.

The State Board of Charities, the State Prison Boards and other state officials having charge of charitable or penal work, or such persons as may be specially designated by Governors, or by the various State Boards of Managers for the Columbian Exposition, have been asked, first, to prepare maps showing the location of states' prisons and penitentiaries for long-term offenders, workhouses and similar institutions for short-term offenders, reformatory institutions for the young, hospitals for the insane, almshouses and poorhouses, homes for the aged, orphanages and other institutions for the young, not of a correctional or penal nature.

Second. A series of charts:

1. As to government and supervision of charitable and penal institutions.
2. Giving the name, location, total cost to June 30, 1892, total operating expenses and total number of days' board of inmates of institution under State control during the year ending June 30, 1892.
3. Same in regard to institutions under county or municipal control.
4. Same in regard to institutions under private control.
5. Showing population of institutions for delinquents both in the institutions and out on parole.

6. Showing population of hospitals, almshouses, homes for aged, orphanages and homes for children, number of children boarded out at public expense, population of institutes for the feeble-minded, also statistics in regard to children placed out, including mortality of children placed out as compared with that of children in institutions.

7. Showing size of hospitals in cities ; population on June 30, 1892, and during the year ending on said date.

8. Showing number of police in cities of 50,000 population and over ; also number of officers, police stations, police matrons, arrests for misdemeanors and for felonies, number of lock-up cells, of tramps lodged in station-houses in 1892 ; greatest number of lock-up prisoners in one day, and greatest number of tramps received in one day.

Individual institutions will be permitted to make exhibits (1) of charts (22 inches broad by 28 inches high), giving such statistics as may be of general interest ; (2) of architectural plans of grounds and buildings which will indicate clearly methods of construction, methods of ventilation, methods of sewerage, methods of food service, the location of the different buildings with reference to each other and the proportionate area of grounds and buildings ; (3) photographs of exterior and typical interior rooms of the buildings, which should show the arrangement of furniture, etc., and in some cases of groups of inmates ; (4) dolls attired in the uniform of the institution ; (5) samples of appliances used in the institution ; (6) of samples of the products of the work of the inmates of institution ; (7) reports of the institutions, strongly bound ; (8) of rules and dietaries provided for inmates at different seasons of the year ; (9) samples of various forms used for records ; (10) cloth used as garb for inmates ; (11) typical specimens from pathological museums of hospitals for the insane, indicating methods of study and investigation ; (12) dolls showing regulation uniforms of police, officers and men, for different seasons of the year ; samples of caps, belts, batons, hand-cuffs, lanterns, etc., used.

A certain amount of space will be devoted to the exhibition of models of institutions which are typical of their classes.

Charitable societies of all kinds have been requested to exhibit as follows :

First—By as complete a set as possible of their reports, substantially bound, lettered on the back : (1) with the name of the State ; (2) with the name of the city ; (3) the name of the society ; (4) " Reports from——— to ——."

Second—A set of all its publications bound and lettered in a similar way, substituting, of course, the word " publications " for the word " reports."

Third—A scrap-book substantially bound, with pages 12 inches broad by 9½ inches high, made with leaves of a medium weight Bristol board interleaved by sheets of a fairly good note paper. On the Bristol board should be placed the various forms in use by the society, and on the sheet of note paper preceding each form should be written a description of the form and its uses. It is suggested that the forms will have greater interest if the record of a single case be carried through them. The scrap-book should be lettered as is the bound volume of reports, the word " forms," of course, being substituted for " reports."

Some societies, in the course of their work, find it necessary to supply clothing, as in the case of societies which board out children ; and others are in the habit of taking photographs of localities in which they work. In the first case, the society should send dolls not over 10 inches in height, which should be attired in the outfits provided to children. In the second case, the more interesting photographs can be sent in as exhibits, but they should in no case be greater in size than 22 inches broad by 14 inches high, and it is preferable that they should be of the standard size of 8 x 10 inches.

Where appliances are used by societies as, for instance, the maternity bags used by district nurses, full samples should be included in the exhibit.

In case of training-schools for nurses and district nursing enterprises, dolls showing nurses' uniforms, and the equipment carried by a nurse, are desired for exhibition.

Educational institutions which have courses in sociology, with special reference to the dependent and delinquent classes,

have been requested to send in the form of a chart a schedule of their lecture courses on these subjects.

As was suggested above, the Bureau intends to collect as complete a library as possible of philanthropy and penology. This will consist, in the first place, of the reports and publications of institutions, societies, and official bodies or officers, which have been asked for above; and, in the second place, of all books upon these or kindred subjects which it will be possible to obtain. It is requested that every society will, even if it make no other exhibit, send a set of its publications and reports, however trivial they may seem to them.

Publishers are requested to send to the Bureau such works as they have issued on philanthropic or penal subjects, and every individual who has in his possession books or pamphlets which will be of interest and with which he is willing to part for a time, is also requested to send them to the Bureau. It is hoped that this library can be made sufficiently complete to indicate the large amount of thought now being devoted to the defective, dependent, and delinquent classes of society.

The cost of such general work as will be done by the Bureau itself will be defrayed by the Columbian Exposition, but the cost of the preparation of the other exhibits must be borne by the exhibitors.

The Superintendent of the Bureau of Charities and Correction will be grateful for any suggestions that will aid in making the exhibit in the Bureau complete. It is not expected to find room for the thorough exploitation of all the institutions and of the operations of all the societies which may be said to be doing charitable or correctional work, but it is hoped to make a showing which will not be discreditable to the enormous philanthropic and penological interests of the world.

One of the important results expected from the Bureau of Charities and Correction will be to attract public attention to the growing scientific interest in the problem of caring for the defective, dependent, and delinquent classes and the necessary reasons for this growth.

That the problem has passed beyond the stages of mere sentiment is proved, if by nothing else, by the large financial interests at stake. Indeed there is little doubt that if a thorough

estimate could be made, the expenditure for the support of charitable institutions, for charitable relief, and for the maintenance of prisons in this country would be found to approximate five hundred millions of dollars annually.

The expenditure of such a vast sum of money must necessarily draw the best effort and the best thought of the country to the solution of the problem. All that is necessary now is to impress upon the general public the wide importance of the subject and to bring closely to its attention the necessity for securing the services of especially trained and skilled people to handle it.

There is, of course, considerable difficulty in securing exhibits of the right kind for the Bureau. A reasonably good showing will undoubtedly be made by those few of the States whose charities are, in a measure, controlled by State Boards; but the rest of the States are apathetic and the institutions which exist in them do not seem to realize the importance to their own interests of making exhibits. True, there can be no financial gain to an institution nor will any direct beneficial effect be apparent from an exhibit; but it is hoped that the general public will be so impressed with the significance of the problem of caring for the dependent, defective and delinquent classes that hereafter it will not be so difficult to obtain for them provision which anticipates their needs rather than meets them after they come into being.

With this argument alone there should be no difficulty in inducing institutions of every kind to make thorough exhibits of what they are doing. The time will come when scientific philanthropy must take its rank among the acknowledged professions, for in the last twenty years it has rapidly advanced towards that point; and the Bureau of Charities and Correction will assist the movement to the largest extent. Every individual who is interested in charity or penology has much at stake in this advance and it is hoped that all will join in making the Bureau what it ought to be—an exposition not only of the provisions existing for the care of the defective, dependent and delinquent classes, but also of the serious defects in the provision which the public must sooner or later supply.

NATHANIEL S. ROSENAU.

THE SWEATING SYSTEM.

THE most notable result of turning on the light in the case of the sweating system has been the disappearance of the popular monster called the sweater. The popular conception has been that of a burly ruffian frightening and intimidating his help, and oppressing them in the violent and picturesque manner of the sweater in Kingsley's novel "Alton Locke." This mythical personage, like the race of elves and fairies, vanishes into thin air as the searchlight of investigation is turned in his direction, as it has been, for instance, by the House of Lords' Commission.* In his place there gradually appears the form of the sweater as he actually exists—a small, pale man, usually a Jew, working "as hard if not harder than" his help, and receiving, in many instances, less return than the best paid of his employees. He is on familiar and often kindly terms with his fellow-workers, and as Charles Booth says, "in harbor and life of the people," he and they quarrel together "with that happy equality of tongue which leaves no sentiment to rankle unexpressed"—or, as Miss Potter put it in language somewhat more trenchant—"When work is plenty the men swear at the sweater—when work is scarce the sweater swears at the men." This meek little man is not able to employ the arts of the burly ruffian of fiction, but has contrived to make a living, such as it is, by working fifteen hours a day in the busy season, and by organizing a stratum of labor which no one else has taken the trouble to bring into efficient use. His sins are not of the positive and aggressive sort, but consist rather in the lack of public spirit and an unwillingness to regard himself as a laboring man whose interests lie on the side of labor and not on the side of capital—if indeed this attitude can be imputed to him as a sin. From the day he lands in England or America, and begins as a "greener" at the foot of the

* Whose inquiries embrace about 33,000 questions and answers and were conducted in the years 1888-90.

ladder in the shop of some fellow-countryman—and the foot of the ladder is pretty low in this case—he regards himself, not as a laborer but as a future capitalist. He has the courage and the capacity for looking toward the future to begin saving even then, calculating how long it will take him, by a judicious use of these savings, to become a Rothschild or a Seligman.

Another popular demon who suffers rather severely from an investigation into this subject is the middleman. The usual statement is that one contractor sublets the work to another and he to another, and so on, each getting a little out of it, until when the work finally comes to the workman there is not enough to be got out of it to keep soul and body together. The Lords' investigation showed that the worst paid work in the so-called sweated industries is that of the poor Gentile women of the East End, who work directly either for the firm that sells the goods or, in some cases, for the so-called tally-man, who goes round and measures the customer and gives the work to these poor women to do. In these cases it will be seen that the most marked characteristic of the connection between the worker and the customer is that the middleman has been reduced to a minimum. Instead of the usual organization, in which we find the manufacturer, the wholesale dealer and the retail dealer, we have these three functionaries reduced to one. The worst paid work, therefore, is that in which the middleman is conspicuous by his absence. And in the rest of the sweated industries it is rarely that we find, in London at least, a contractor between the sweater or direct employer and the wholesale house or retail firm. There have been such contractors, and there still are when the work is done at a distance—as, for instance, when Boston work is done in New York, but the tendency is for them to die out. The contractor, if there is one, usually sends round his material directly to the women who do the work.

The real causes of the suffering and misery which exist to a terrible extent in these industries, is not to be found in the oppressive action of one class of the victims upon another, nor in the harmless and necessary business relation of sub-

contract. As the Lords say in their final report: "With much truth it may be said that the inefficiency of many of the lower classes, early marriages and the tendency of the residuum of the population to form a helpless community, together with the low standard of life and the excessive supply of unskilled labor, are the chief factors in producing the sweater."

The discouraging thing about this diagnosis is that it seems to indicate that they have not in their investigation discovered anything about the source of the malady, but have merely enlarged our catalogue of the symptoms of the disease known as poverty. Nevertheless it is not quite true that no such causes have been disclosed.

The trouble is, as they say, that these people are inefficient. But has the fact that they work fifteen hours a day for a considerable portion of the year, that they are crowded together in much too little air space (an average in England, of perhaps 280 cubic feet to a person, whereas it ought to be at least 400, counting each gas jet as two persons during the hours in which it is lighted) and the further fact that the windows "are often rotten so that they stick and won't open," and that the ventilation is in general bad and the sanitary arrangements insufficient—nothing to do with this inefficiency? Here we seem to find certain actual causes—conditions tending to produce the evils disclosed. The remedy is obviously to extend such laws as we find wise for our factories, to these other work-places. There is no magic in the fact that a person works in a place where power is not employed, or in a small room, which should prevent the general laws of health and hygiene from applying there as much as in an establishment which is larger or where steam is used. In the very common case where the sweater's shop is also his home there is a specially strong reason for regulating or possibly abolishing it. The home and the shop are mutually injurious in such a case, as can readily be seen. When the workshop is a home pure and simple, where the mother perhaps sews coats in the intervals of her domestic work, regulation becomes a more delicate matter, and should be, it seems to me, merely such as the Board of Health ought to require in any case, applied

with due reference to the tendency to untidiness and the neglect of domestic duties which the doing of such work is likely to cause, and remembering that in this, as in the other cases, we should have strong grounds before we interfere with a person's *prima facie* right of earning his own living in his own way.

An instance of successfully reaching, to some extent at least, this desirable result is to be found in the Massachusetts statute upon the subject, and more especially in the manner of its enforcement. I do not know that I can add anything upon this subject to what I have already written as an appendix to the papers of the late meeting of the American Social Science Association at Saratoga, which have been recently published.

The important features of the existing Massachusetts law in regard to the sweating system are as follows: 1. Any one who makes wearing apparel in a place where more than the immediate family are employed must keep the place decent. 2. Where only the family are employed, they must get a license from the district police, and the conditions upon which such a license is, as a matter of fact, granted are that the room must be kept decently clean and ventilated. 3. Whoever knowingly sells wearing apparel which is made in a tenement house must have a tag placed on the goods saying "tenement made."

The operation of the above law is a notable instance of what can be done by the administration of an innocent-looking law with the aid of public opinion. The effective features of the law are:

I. That the chief of the district police and the inspectors who carry it out, interpret it (incorrectly, perhaps) to make the work-places "workshops," under the general Massachusetts factory laws. The most important results of this interpretation are: (1) that separate water-closets are required for men and women; and (2) that the ten-hour law for women and minors under eighteen is brought to bear. The owners of tenement houses are seldom willing to go to the expense involved by the first of these requirements and so an effective engine is brought to bear toward abolishing the tenement workshop.

II. The second effective provision of the law is the tag pro-

vision. By means of this section the inspectors succeed in making the law as effective in regard to clothing made out of the State as for that made in it.

III. The other effective feature of the law is the license provision. Whether constitutional or not, this clause has the merit of accomplishing the purpose of putting a stop to home work in the very dirtiest of the homes (for it is to home work by the mother and daughter that it applies), and of having many of the homes made more decent. It is equally important, perhaps, as giving a list, with the location, of the workers. The penalty (\$50 to \$100) is on the worker, but the landlord is interested, because he does not want to lose a tenant, nor does he want a tenant earning nothing, and very many of the other possible tenants in his district are also sewing women. It behooves him, therefore, to make his room pass muster as a place where sewing will be licensed. Besides, the law makes the sewing tenant keep the room decent; and it is, therefore, better worth while to make it so.

The possible spread of infection from clothing being made in homes where there may be children sick with small-pox, scarlet fever or measles, is a very real danger, but one which has attained an undue prominence in the public imagination. It calls for prompt and vigorous action by boards of health wherever a case actually exists and for legislation aimed to enable them to discover cases promptly and to stimulate them to timely and efficient action. A system of licensing all persons engaged in industries in which this danger arises may be of help; also strict laws compelling notification by the physician or by the head of the family, or the next neighbor, such as now exist in England seem desirable. But, given such laws and their reasonably strict enforcement, there is not enough danger left to justify a crusade to prevent domestic industry altogether.

The public is a little panicky about diseased clothing just now; let us hope that it will not relapse so far in the reaction that nothing will be done in even stimulating boards of health to enforce existing laws more vigorously than is sometimes done at present.

JOSEPH LEE.

JENNIE COLLINS AND HER BOFFIN'S BOWER.

IN view of the increasing interest in college settlements and the power they exercise among the organized charities of the present day, it may be of interest to turn back to the year 1870 to look at one of the early attempts at work in this direction, organized not by college graduates, but by an obscure woman out of the ranks of the common people, herself a worker among the laboring classes, first as family domestic, and later as shop and factory girl, and thus fully equipped to look at the working-girl problem from a working-girl's point of view. Impressed with the need of reform and feeling in herself the power to aid in such work, she devoted all her time and energies from 1870 to her death, in 1887, to the bettering of the relation between employer and employed, and the placing of the working-women of Boston in their proper relation to the community at large. She established in the lower part of Washington Street (No. 815, later 1031) near the centre of the business part of Boston, an exchange for women, as she termed it, where the interests of the working-girl should receive intelligent attention, and where the various difficulties that beset her path should be carefully considered and so far as possible remedied. In this work she received sympathy and support from some of the best business firms in Boston, as well as occasional help from the Lowell and Lawrence cotton mills through their agents (Jennie Collins had done her factory work in the Lowell mills). She also received contributions every year from private individuals. But many of the philanthropic women of Boston, who gave freely to other objects, looked with distrust on her work and gave her no aid, though work in these lines at the present day is that which most freely loosens their purse strings. Thus her difficulty lay in precisely the opposite direction from that of our present charity work; the class she desired to benefit was in thorough sympathy with her, as one of themselves;

while the moneyed classes, except in so far as they were employers of large bodies of working-women and practically understood their daily needs, were, with some worthy exceptions, unappreciative of this humble beginning in work which now secures their hearty co-operation. But from a number of the most respected and largest business firms in Boston, she received steady support. In every one of the eight reports in my possession the same names appear in her list of contributors, showing continued confidence.

The money at her disposal was never great, ranging from \$1470 to \$2400, except in 1873, when she had an additional \$997 from the Lowell and Lawrence mills in aid of the sufferers by the Boston fire. She had in addition to this a small annuity which covered her personal expenses and she gave her services, seeking no remuneration but the satisfaction of following out her chosen work.

And with this fund Jennie Collins established and maintained her "Boffin's Bower," providing shelter, reading-room, work-room, and often evening entertainments, free dinners through times of business depression or through the hardest winter months, for which a special fund was raised by a yearly fair, work for the unemployed till they could procure places, an intelligence bureau free of charge for employer and employed, and an intelligent, sympathetic hearing for all. Though she was one of those strong but eccentric natures whose best work is done independently, she did not fail to appreciate the efficient work of organizations, and frequently and with almost uniform success applied for help at the State Board of Health, Lunacy and Charity, and the Overseer of the Boston poor. She was also aided in her work by the prison, hospital and police authorities.

Her "Boffin's Bower" was but a plain and dreary place to those who were used to the luxuries of a home, but in her report Jennie Collins speaks with pride of its cheeriness, of the ivy on the wall of the sitting-room, with sprays ninety feet long, the largest ivy in Boston; of the two canary birds "Dick Swiveller" and "Jip," of the "four hundred volumes of well-selected reading matter;" of the magazines and news-

papers supplied by the publishers, and of the portraits of Lincoln, Sumner, Beecher, Collier and Dickens, as well as many chromos on the walls, presented by Prang. She and her protégés did not miss the luxuries, for most of them had never known any, and for them "Boffin's Bower" had the cheer of sympathy and home feeling, and there was a sense of safety from the lonely helplessness of the average lodging-house, or the still greater desolation of the homeless unemployed. Jennie Collins' odd name for this refuge for working-girls was given in loving recognition of Dickens' appreciation of the lives of the poor, in "Our Mutual Friend." Old Betty Higden, in her horror of the poorhouse, and Lizzie Hexam, in her heroic self-sacrifice to save Eugene Wrayburn from lowering his social position by a marriage with her, are just such characters as Jennie Collins loved, and we can see how strongly the book must have moved her.

The reports which she published from year to year are full of interesting thoughts on her chosen work, mingled with statistics gleaned from many sources. There is no systematic arrangement in most of them, each being, as it seems, a record of the thoughts uppermost in her mind at the time of writing, in addition to some tables of statistics and lists of the contributors to the Bower. All are full of her strong common-sense, keenness of insight and deep conviction of the sacredness of her work. In some reports she has adhered strictly to one subject, as in the sixth, where she considers exclusively the social condition of the Boston shop-girls; but most of them are varied in their character.

The first two reports are missing—even she had failed to preserve copies, so little did she care for a record of her own work. In her third annual report, that of 1872-73, she sets forth the growing prosperity of the Bower, the establishment of a work-shop, for which sewing-machines were donated, and the arranging of a guest chamber for girls coming to Boston in search of work. Immediately after these improvements came the Boston fire of November 9, when, in the words of her report, "several hundred anxious faces gathered within these walls, dimly lighted with one or two tapers, fairly panic-

stricken, fearing the very worst, without means or hope of any, as it was impossible to communicate with their employers, and many of their books were destroyed, so they had nothing to show that anything was due them. Who could ever forget the first three days of trial and danger and nights of darkness in consequence of the gas being shut off in the city."

The majority (of the girls) roomed in one place and took their meals in another and paid for them each time, and now they must go hungry. At that crisis Joseph Dix, Esq., called and left fifty dollars. Its value cannot be estimated, as it procured bread for some and means to leave town for others, and (it was the third day) before night it was ascertained that the leading firms were looking up work-shops and would need the girls as soon as possible, also "that they would be paid off on Saturday night, which was very cheering." But still many were left on her hands, when, donations coming in to the amount of \$450, she purchased cotton and calico enough to keep forty at work, "paying one dollar a day to sufferers by the fire and five N. E. shillings ($83\frac{1}{3}$ c.) to the others." "Entered upon the books," she goes on to say, "during the first week, were eighty-six distinct trades; subdivided they will count one hundred and fifty." "No income from this work was received, as I could not take orders to be filled by new beginners. They had practice in washing, ironing, cooking, scrubbing and housework of all kinds, which gave me an opportunity to recommend them; and in addition to that work six hundred and forty outsiders were supplied." This report ends with a thoroughly characteristic sentence: "All persons who believe in preventing the waste of mental and physical force that now is sadly perverted, are cordially invited to co-operate in *their own way*."

I can give no better idea of the character of Jennie Collins' work and her lines of thought and investigation than by extracts from her reports, though the reports are so interesting throughout that it is hard to know what to select. I will take, however, mainly those subjects which are prominent in the organized charities of to-day.

Supply and Demand for Working-Women.—Report 3.—“At the close of the first year it became evident that the demand for woman's work was equal to the supply ; but no one requires incompetence.” “The value of women as workers is underrated or overlooked by all other classes of educators. It is thoroughly understood and appreciated by the men who educate the people from the editorial chair.” “From February 20, 1872, to May 30, 1873, 760 letters have been received concerning women, from different States and Territories of the Far West, and from villages and towns throughout New England, including departments of State at Washington, differing in nothing but phraseology, every one implicitly expressing the same idea, to the effect that Massachusetts is afflicted with the surplus of seventy-five thousand wretched, overworked, half-paid women. Three years' close observation of all classes has furnished evidence that there is not one woman in the Commonwealth who is not absolutely needed. What the gold mines are to California, the working-women are to Massachusetts.” “In this connection, no allusion has been made to the host of incompetent dependents, who can dance every set from eight o'clock in the evening till two in the morning and then walk a mile or two in frosty air, and keep it up season after season, but think they are not strong enough to perform a family's washing. It is unjust to mention them as workers ; their very existence is an accident and there is not a spot in all the world where they are needed.” To emphasize still more her scathing criticism—she goes on to speak of the genuine working-women. “The magic touch of their fingers is perceptible in everything that is valuable and beautiful ; and yet the individuals who contribute so much to comfort, pleasure and adornment are as invisible as the hand of Nature herself.”

Number of Occupations Open to Women.—In her sixth report she gives a list of seventy distinct occupations for those who are classed as shop-girls. Besides these she had a special interest in the workers in restaurants and those in domestic service.

*Health of Shop-Girls and Domestic*s.—In her sixth report she also gives interesting statistics for a period of nine years

in regard to the health of various occupations, furnished her by the city hospital. There had been in the hospital during that time, 5637 domestics and cooks, 1884 housekeepers and housewives, 683 seamstresses and tailoresses, 334 school-girls, and only 299 shop-girls; nurses, 232; children, 210; and teachers, 58. In her eighth report she says: "As good health means good morals, I have investigated the workings of public institutions. The agent of the State poor kindly gave me the record of those who became a charge to the State. Of the total number, domestics were 228, while shoe-binders, nurses and teachers were only one, and shop-girls two." "The two occupations in which I am most interested are productive industry and domestic service. I find it difficult to separate the two, as they affect each other. In 1872 shop-girls were in great demand and domestics were discharged for the sake of economy. The ensuing year domestics were better off and shop-girls suffered from the panic."

Life of Shop-Girls in Boston.—In report 6: "From the books of foremen in different establishments in this city it appears that of every hundred shop-girls, fifty live at home, and the remainder in lodging or boarding-houses. Thirteen in every hundred help to support others. Twenty-five are helped by reduced board at home." "Many shop-girls use the public libraries." In her eleventh report, she says: "The Boston correspondents have caught up the spirit of abuse of our shop-girls to edify their readers. I would suggest that one of them get up at half-past five o'clock in the morning for a fortnight, in order to see for himself the girls as they come from South Boston, Dorchester, Charlestown, East Boston, Chelsea, Brookline and Summerville. Three long unbroken processions that march down Harrison Avenue and Washington Street and Tremont Street, all on foot. He could not fail to be impressed by their modest, quiet appearance and good conduct. The journey is a long one to their places of work; but they never are jostled by newspaper critics and correspondents at that early hour. After two or three reviews, the Boston correspondent of the New York *Graphi*. could write a letter to his paper far more truthful and interesting." "From 1860 to 1865 the

war called the men away, compelling the women to assume responsibilities hitherto unknown to them. It frequently occurred as I was passing down Washington Street with a shop-mate that she said: 'Look at the bulletin board for me; my brother's or my father's regiment is fighting to-day, and if the news is bad don't tell me.' For four years I was made familiar with the noblest, intelligent self-sacrifice among women. Neither history nor romance can furnish a parallel to it."

Relation of Employers to Employed.—Of the relation of employers to employees she speaks in many instances with the warmest praise. She tells of several of the largest firms in Boston that continue the pay to their employees in time of business depression at a pecuniary loss to themselves, and also of their interest in the moral as well as the physical welfare of their employees. Report 11: "Of the 15,087 domestics in Boston, I am free to say that the relation between themselves and their employers is as felicitous as could be desired between any two classes"—a refreshing statement in these days of chronic discontent with domestics.

Crime Among Working-Women—Report 9.—"I depend (for my knowledge) very much upon observations from real life; and therefore I am obliged to visit work-shops, boarding-houses, lodging-houses, dancing-halls, prayer-meetings, the markets, Saturday nights, theatres, libraries, reading-rooms, the tombs in station-houses, the pawnbrokers, and other places including the various public charity and reformatory institutions." "It may not be out of place," she says in the Fourth Report, "to state here, that I get very little knowledge of crime connected with the women, but the strong selfishness and heavy stupidity common to the masses are the severest task to my endurance."

The Word Pauper—in Report 10.—"I have been told that when a woman is sent to Deer Island as a criminal, a kindly interest is felt in her welfare as she passes through the dignity of a court trial, no matter how many times she returns as an offender of the law; but when she sinks to the level of a pauper, she passes out of sight and is only known by 'it' and 'its' number. In view of that state of feeling I would suggest

a different mode of helping extreme cases ; call them pensioners, wards, proteges of the State; but the word 'pauper' should be expunged from our statute books. An extract from a letter by a working-girl may throw some light on the subject: 'Why, then, brand the unfortunate ones who have broken down from overwork, as paupers, when the injustice which made them so is not even condemned? Years ago I came to Boston and strove with all my might to support myself and some younger members of my family by working overtime. Excessive toil, however, broke me down, and three of my brothers who could have helped me fell in the Civil War. I did not depend on them for support at the time, and I was not entitled to a pension; hence I was forced to go to the almshouse or die. There I was branded as a pauper and was not considered entitled even to the common rights of civility. Oh, the insult and bitterness of that word to the ears of a true American. Shame, shame on the community that tolerates it!'

Classification of Working-Women.—In Report 5 she gives a most interesting and original classification of working-women, which in many ways is very suggestive. She divides them into five different grades. "The first will compare with the nobility of Europe; intellectually and morally they have no superiors, socially their intercourse is limited to a few friends, as they have not a moment to waste with others." "The next class will compare with the European gentry, the larger class by far; they are a noble, self-denying, industrious, moral portion of the community. Their highest ambition is to be 'smart at work' and help support the family." "The third, where shall I put them? twenty in a day will call on the foreman of a shop only to hear the inevitable, 'No, we take only experienced hands.' The effect of that on girls who have little hope and are surrounded by misery, hunger, gloom and despair, is of the direst character." "The fourth are the daughters of foolish mothers who have worked hard all their lives with little advantages in youth. Their girls must have accomplishments and their hands must be kept white. These girls are made familiar with poverty in its most blighting, blistering forms. Hard struggles bring them nothing but disappointments, youthful

hopes are crushed and blasted because they are educated above their means, and the door of society for which they labored is shut against them as close as Noah's Ark when it sailed. Education is an affliction to a girl of meek and undecided temperament, if she depends on self-support. Luxury and ease appear on one side, poverty and obscurity on the other." "The fifth and last class are the relatives of criminals. Wives and sisters will deny themselves every comfort and pleasure to save men in whom nobody else sees anything but badness." "I believe if this city were to be destroyed for its wickedness, God, the searcher of all hearts, would compromise it for the sake of women and girls who have worked for a living in it and sanctified it with their lives."

Free Dinners.—In regard to the free dinners given at the Bower, she has evidently heard some criticism, for in Report 11, she writes: "Communications appear in the newspapers from time to time to the effect that there is no occasion to furnish free dinners to poor girls, as so many families in the country were in need of servants. Another, to the effect that if they accepted free dinners and refused to take a good place they were 'beggars of the meanest sort.' To the first I would say, that when one shop discharges fifty on Saturday night, another twenty, another five, and so on, it is beyond human possibility to put them, one at a time, in a place in the country. The next, to aver that I for a moment would encourage beggary, by feeding girls who refuse to work, is extremely cruel and unjust."

All through these reports are scattered remarks on the industries of this and other countries and the need and amount of skilled labor involved therein. She also expresses great satisfaction at the then recent organization of a bureau of statistics. She also publishes a letter from the Labor Commissioner of the Imperial Council at Berlin, expressing interest in her work and asking for her reports; and requests for them also come from our Department of State at Washington. She sets forth her reasons for not making more elaborate and comprehensive records in Report 10, "The present and future absorb so much, that it seems a waste of time to

recall anything that is finished. Life is too short. I endeavor to make myself a speaking, thinking, working encyclopædia." "I know what every girl wants better than she knows how to ask for it; and I have the resources of this city to draw from for her benefit, including the state and city treasury." It seems never to have occurred to her that while she did not need the reports, they would be helpful to others, though she had many proofs that they were appreciated. Neither did it occur to her, as it seldom occurs to an earnest worker, that there is a limit to bodily endurance and an end to work.

Among the records of her work we note here and there the principles that have guided her: "Place the individual paramount to the idea"; "Success has too little forbearance with failure"; "my motto is 'Go where duty calls and stand at your post, faithful to the end'"; "Strictly avoid the slightest appearance that work is a penalty or discipline"; "When the minister thanks God from the pulpit for the quiet of the Sabbath, the sunlight and the congregation, he should also thank Him for the washtub, and the gridiron and the scrubbing brush and the women who are broiling over a range in the kitchen with the thermometer at 110°"; "Too much sympathy is bad, good judgment is better."

But the record of Boffin's Bower would be incomplete without some further account of its founder. In a letter from Hon. F. B. Sanborn, he speaks of his first knowledge of her as a frequenter of the Boston State House in 1865-6 in behalf of soldiers of the Civil War. She followed out this work to the end of her life, for Mr. Sanborn goes on to say: "The last time I went with her into a committee room, I think in May, 1887 (the year of her death), was to advocate a pension for the blind sister of a soldier, killed at Port Hudson, whom Jennie had aided for some years." She was an ardent admirer of Theodore Parker, and indeed at first, in her individual distrust of those outside her own sphere, whom her experience had not proved worthy, she refused to send me these reports of hers till she recognized my brother, who went for them, as one of the Parker fraternity. His rebuff before this recognition had

been, "There are too many people in the world who make a bad use of things. I do not know this Mrs. Allen out in the West. She may merely want the reports to find out how to get money from those who have helped me." But for one of Theodore Parker's people she could not do too much. The reports were immediately forthcoming and she only regretted that the set was not complete.

Mr. Sanborn, who knew her throughout all her public career, said, in this same letter from which I have quoted: "She was a detective and registrar of charity and had more curious and exact knowledge about one class of the Boston poor than I ever found in any other person." I cannot better close this account of her and her chosen work than with Mr. Sanborn's notice written at the time of her death in *The Springfield Republican*: "Three Massachusetts women who have just died well deserve the epithet which, as Dryden says, the Incas of Peru valued above all their more august titles, 'Lovers of the Poor.'" After speaking of Dorothea Dix, who died that same autumn, he goes on to say: "In this respect (original and piquant traits) that dear, audacious, warm-hearted, half sibylline Jennie Collins resembled her—though in fact she was at the opposite pole in the feminine sphere. A woman of the people, yet with the insight of genius and sentiments of chivalry, she was in turn factory-girl, domestic servant, social reformer and painstaking manager of an original and most useful charity. Impulsive, enthusiastic, loyal to her friends, sharp, yet forgiving to her enemies; she was a person who carried in her busy brain and affectionate heart, wit and love enough to naturalize a great sum of evil. She could not travel in the ranks of established charity; but she knew better than most persons what charity ought and ought not to do; and she literally gave her life to an obscure and often misinterpreted mission. Those who trusted her never had reason to regret their confidence, and those to whom she opened the stores of her pathetic and whimsical experience never forgot the glimpses given into a nature rich and erratic with whom rested in no ordinary or tiresome fashion the covenant of a religious mission."

MARGARET ANDREWS ALLEN.

LÉONTINE NICOLLE, HER LIFE AND WORK.

MANY American workers in charity have from time to time found their way to the unpretending but excellent school for feeble-minded girls which for many years has been carried on within the walls of La Salpêtrière (Paris). I imagine, however, that few, even of those who have seen it, are aware of the special interest that attaches to the organization, as well from an educational point of view as by reason of the long-continued and heroic devotion of its directress. To make known something of that devotion to persons already familiar with Mlle. Nicolle's methods, and to convey a truthful impression of the character and extent of her work to others who may be interested in the subject—such is my purpose in the present sketch.

It will be remembered—at least by many for whom I write—that the extraordinary movement of our time in behalf of the feeble-minded—which to-day has become nearly world-wide—had its origin in France as long ago as 1838, and that its father and founder was Dr. Édouard Séguin of Paris. But though the success of his experiments led to almost immediate results elsewhere, and though the system recommended in his great work, *Le Traitement Moral des Idiots*, was speedily adopted in the new institutions, both of Europe and America, Dr. Séguin was never able to obtain an adequate hearing in his own country, least of all from the administration of public charity. After his removal to New York (1848) the cause for which he had labored so strenuously—and one must add also, had suffered so deeply—disappeared from public view, and until 1874 the claims of the feeble-minded continued to be ignored alike by the authorities of Paris and of the provinces.

And yet, during the greater part of that time of seeming inaction, there was one place in which the claims of these sufferers were not forgotten, one school in which the principles of Dr. Séguin's system were faithfully and persistently applied. It was this very school of La Salpêtrière, the organization of which

dates back, almost, if not quite, to 1850,—the year of Mlle. Nicolle's entrance to the asylum.*

The personal history of this noble woman is so closely bound up with that of the work that it seems to one impossible to appreciate the one without some knowledge of the other. And, inasmuch as a sketch of her life has already been published in one of M. Maxime Ducamp's volumes, I feel that I shall not be guilty of any indelicacy in making it known—at least in outline—to her fellow-workers in the United States.

Mlle. Nicolle is by birth a Parisian, and was an only and tenderly-reared child. Just as she was growing up, however, reverses overtook the family,—reverses which, though they were bravely met, and struggled against year after year, by both daughter and mother (for these two were alone in the world), at length proved fatal to Mme. Nicolle's reason—and after a time it became necessary to place her in the asylum of La Salpêtrière.

To her young daughter this trial was literally overwhelming. For she had borne long and patiently with her mother's malady, keeping up hope and courage by the strong faith that she had in the power of her own tenderness. And when her mother was taken away, her one desire and determination was to follow her, at whatever cost. No other prospect—and prospects that were called bright did open before her—seemed to her to possess the slightest attraction; away from her mother it was impossible that she could be happy. But her desire was by no means easy of attainment. She could not be admitted to a public insane asylum, and be allowed to live in it, simply because she wished to do so. In fact, her only chance of gaining admission was by securing a situation in the institution—either as *surveillante* or *fille de service*—for at that time (1847) no other situations were offered in La Salpêtrière to women.

* The work of the Rev. John Bost at La Force was begun nearly at the same time, his "Bethesda" for the feeble-minded and other so-called incurables—having been opened in 1855. But though much excellent training is given in this institution, its character has always been that of an *Asile* rather than a school.

And for three years Mlle. Nicolle struggled to obtain such a situation—never relaxing her efforts, never accepting a refusal. At last, in 1850, she was appointed to the position of *surveillante*, and charged especially with the oversight of epileptic and idiot children ; later, the administration allowed her to undertake the additional care of her mother.

Mme. Nicolle lived for thirty years after her admission to the asylum, and during all that time her daughter's passionate devotion seems never to have been at fault. One can only marvel at the power of endurance that she displayed, for physically she had never been strong. And as to the moral qualities necessary for the efficient performance of her complete and difficult duties, can we at all measure them?—the love, the tenderness, the patience, the steadfastness of mind and purpose that must have been hers.

When at length her mother was released from her sufferings it was thought that Mlle. Nicolle would wish to escape as quickly as possible from the sad associations of the hospice, and from surroundings which had been always a sore trial to her sensitive nature. But this was not the case. On the contrary, from that moment her children became literally the absorbing interest of her life. I do not mean that she cut herself off entirely from the outer world.

To a person of her mental powers and education, intellectual intercourse and a knowledge of what was going on in the world of science and art were almost as necessary as her daily bread ; but these interests were indulged in only so far as seemed to her expedient for healthy relaxation, and as a means of keeping her mind fresh and vigorous for duty. From this time forth she might have lived without the walls of the asylum, relegating to others the oversight of the children at recreation hours. But such was not her understanding of the responsibility, nor has she ever abandoned her principle that the out-of-school training is in this work fully as important as that given within the so-called class-room.

Just here I ought to say that on her entrance to La Salpêtrière Mlle. Nicolle had found the buildings appropriated to epileptic and idiot children altogether unsatisfactory. Not only

were they unsuitable to the purpose for which they were used, but they were hopelessly out of repair also. No treatment could be successful under such conditions. In this, however, as in so many other matters, her devotion had a most stimulating effect upon the administration. In a short time the old buildings were torn down, and those that took their place—though not up to the high standard of to-day—were a vast improvement on the old ones. They opened, too, upon a large, airy enclosure (for there is no lack of space at La Salpêtrière), where in summer a great tent was pitched, in which the children were allowed to do their tasks, running in and out through the fresh air and sunlight which always have so happy an influence on their ill-regulated natures. Very often Mlle. Nicolle has begun by teaching her pupils to speak—she herself, to facilitate the teaching, learning to understand every one of their inarticulate, animal-like cries. Then, by dint of naming an object again and again—perhaps hundreds of times—she has enabled them to associate words with the things which they represent. To go further, and to convey some notion of reading and writing—even of arithmetic, geography and music—to these imperfect, apparently non-existent intelligences, would seem an utter impossibility; but like Dr. Séguin, years ago, and in common with so many of his disciples to-day, she has learned that in this work there are few impossibilities for patient, persevering love.

While her method of instruction is of necessity varied to suit the peculiarities of each individual child, its starting-point is always the same—namely, love to herself, which she knows how to inspire in a hundred different ways.

It is from such a beginning, and by persistently following up every slightest evidence of interest in any object whatever, that she manages to discover the spark of intelligence—if there be one—in the poor, dull brain. Afterward, for a long time, she devotes all her efforts to the cultivation of the child's power of observation by the most primitive of object-lessons; for with these children she invariably has found that the simplest objects about them—their food, their clothing, their playthings—are more helpful in instruction than the most elaborate collection of models.

In teaching her pupils to read (and to speak also) Mlle. Nicolle has made constant use of the phonomimic system, in which the vocal sounds of the language are associated with distinct and characteristic gestures—personified as it were—so that they become intelligible and even interesting to extremely dull children, the “gymnastic exercises of the hands,” as they are called, providing the movement which all children like and require.

And as soon as they have learned to talk, to read a little, and to write down a few simple phrases, she begins with composition lessons, which, according to her method, are only another form of learning from observation. For to each child she gives a colored picture card—such as are used in the shops as a means of advertising—the task prescribed being to write out a clear and detailed description of the scene represented on the card.

Naturally the children's first efforts are extremely meagre; they see one or two points only of a picture. By degrees, however, their observation is quickened, and they learn to describe with astonishing exactness the dress and occupation of each person on the card, and even the most minute details of the little landscapes depicted. In looking over, on one of my visits to the school, a dozen or more of the books, which were taken at random from the children, and the compositions in which I carefully compared with the cards, I noticed a remarkable degree of accuracy in the descriptions of color, showing that with all their deficiencies the writers of these little compositions were not in any sense color-blind.

And during the whole process of their instruction Mlle. Nicolle never forgets that her pupils are also her patients, and must be dealt with accordingly. To every refusal to work, to every demonstration of resistance, she has an encouraging and a soothing answer. “It will be easier for you to-morrow.” “Another time you will try harder, and then you will succeed.” And the moment the children become restless, or quarrelsome, a move is made to the garden and an entire change of occupation is resorted to.

Then, side by side with the mental treatment, there is a

whole course of physical training. Not merely of the kind that belongs to the *salle de massage* and the gymnasium (though in both these respects Mlle. Nicolle was so fortunate as to secure from the outset the best professional aid to be had in Paris), but that incessant and minute teaching in regard to movements and personal habits which is necessary to most feeble-minded children, and absolutely indispensable to the class usually found in public institutions. For idiots, when they can move—and numbers of them, half-grown boys and girls require to be taught to walk, and to go up and down a few steps, like babies a year old—are generally worse than clumsy in their motions, and to the last degree repulsive in their personal habits. To teach such children to move about properly, without danger to themselves or others, to be gentle and decent in their ways, and to be even in the slightest degree self-helpful—all this requires a patience, a persistency of endeavor nearly if not quite equal to what is needed in their higher instruction.

La Salpêtrière possesses nothing in the shape of an industrial department that can be compared to the admirably planned and fully equipped workshops for feeble-minded boys at Bicêtre;* but Mlle. Nicolle has an *ouvroir* where the girls learn to sew, often with surprising neatness (and one must remember the long and careful training which the mere holding of a needle represents), and where they make up house-linen and underclothing for the public hospitals—thereby earning small sums which are laid up for their benefit in the savings bank of the establishment. There are classes of other kinds also in the *ouvroir*, notably for fancy work or the making of artificial flowers, which train the children's eyes as well as their fingers; but what they most delight in is the making of little garments—*brassières*, and petticoats and caps—which they are allowed to give to the poor babies of the neighborhood. This is Mlle. Nicolle's mode of awakening pity and

* The workshops of Bicêtre, recently rebuilt and reorganized under the direction of Dr. Bourneville, are models of arrangement, and thus far have yielded results eminently satisfactory. In them the boys are taught carpentering, tailoring, shoe, basket, brush and loek-making, chair-caning and printing.

sympathy in their hearts, and is one of the best—because the most natural—features of her moral instruction. She asked them one day to tell me for whom they were making the little clothes, and their answer, "*Pour les malheureux*," was to me full of pathos.

All her moral training, I should add, is of the simplest description. First of all obedience—and she possesses to a rare degree the power of enforcing it—and then truth, self-reliance, kindness,—these are the main points, but they are insisted upon daily and made living realities.

And the religious teaching is equally simple. Indeed her wisdom in this matter may be inferred from the fact that while she has not omitted anything that she thought it her duty to teach (she is an earnest Roman Catholic), so reasonable has been her attitude and so judicious her action that she has never lost favor, even with the ultra secularizers of the day.

The sight of Mlle. Nicolle as she moves about her *ouvroir* or her school-room is one of the most impressive of lessons. As she lays her hand caressingly on the shoulder of one child, or stoops to kiss the heavy, unattractive face of another, it is evident that these poor, afflicted creatures are actually dear to her—that instead of having been hardened by the constant sight of suffering, she has become only more and more tender and sympathetic and loving. For many years she has not allowed her pupils to be spoken of as idiots. They have been to her, and she has insisted that others should regard them only as the *arrières* (the backward); and when, unconsciously, but by no means harshly, I once made an observation to her in regard to their appearance being more like that of ordinary children than was usually the case, she instantly begged me—almost with sternness—to say nothing in their hearing that could suggest to them the idea that they were in any way different from others.

Such a contrast, this, to the manner of a doctor with whom I was brought in contact not long ago—I must not say where—a man in charge of what was called a model (public) asylum for lunatics and idiots. I shall never forget the brutal way in which, after having gone from ward to ward, and having in

each aroused the irritation of its occupants by a cruel sort of banter which it was impossible they should understand, he at last introduced me to the children's quarter with the announcement—spoken at the top of his voice—"They are all idiots here!"

In order not to lengthen unnecessarily this account of Mlle. Nicolle's work I have said nothing of that part of it which concerns the epileptic children. But for that, too, she has proved herself sufficient—gaining last year not only the devotion of every child committed to her care, but more and more appreciation on the part of the authorities of the hospice. When, in 1878, a training school for nurses was established at La Salpêtrière, it was to her that the doctors entrusted the direction of the non-professional department. Indeed, it is to Mlle. Nicolle's individual efforts, said Dr. Bourneville, in his report for 1890, that a great many of those who have taken diplomas owe their entire primary training. She has even succeeded in giving an "*instruction convenable*" to a number of young Breton girls who had come to Paris in order to become nurses, but were unable to speak a word of French.

Still, it is her work among the children that is nearest of all to Mlle. Nicolle's heart; to it she returns again and again in conversation—when once she has been assured of her listener's interest in the subject—telling what she has been able to do with this or that apparently hopeless case. I wish I could give the exact statistics of her success; but aside from the fact that until lately statistics of this kind seem to have been but imperfectly recorded in many French institutions, they really tell little in this particular work. To measure the success of the teacher one ought to know the precise degree of imbecility from which each child has been aroused.

It is enough to say that of the 5000 children who have been under her care since 1850 (I do not include the epileptics), a great number have been awakened to a sufficient comprehension of ordinary life—have been rendered sufficiently self-reliant and useful—to be sent back to their families; others have been enabled to undertake regular occupations in the institution; and many more have had their hearts warmed into gratitude and love and enjoyment.

A special interest belongs, I think, to the second class just mentioned—those who have been prepared for situations in the institution.

We know that even low-grade idiots can be encouraged to do good work by being made responsible for it. And concerning those of a higher type—especially women—who have grown up in the kindly atmosphere of a well-ordered institution, it is said that not infrequently they develop a remarkable capacity for taking care of children and of adults more helpless than themselves—while the effect upon them of regular healthful occupation, combined with the moral influence of being trusted, is in every way admirable. Attendants and nurses of this class have received high commendation from the directors of La Salpêtrière. In a recently published official paper I read that, "with many of them it would be exceedingly difficult to find fault." And there is one extraordinary case, that of a young girl, taken out from among the apparently feeble-minded—who was trained by the directress, first of all, as a *surveillante* and later as a competent and successful assistant in the school-room.

What seems to me of peculiar interest in this undertaking is the fact that, without any great advantages either of exterior surroundings or interior appointments (and these things are accounted of much importance in such teaching) Mlle. Nicolle, by the application of a method so simple that it seems to an outsider only the highest form of common-sense—but controlled and directed by love—has been able to accomplish results, the importance of which is widely recognized. Her unpretending class-rooms are well-known to most European specialists, who have carried away from them more than one valuable hint for use in their own countries; her labors have been crowned by the Academy, and she herself has received the highest mark of recognition that France can bestow—the cross of the Legion of Honor.

I have been writing of her as if she were still in the old place at la Salpêtrière. But forty-one years of such toil are sufficient to wear out any constitution however enduring; and, even since I began this attempt to make known something of

her devoted life, she has been compelled by failing strength to give up the charge of the children who are so dear to her. In the beautiful grounds of the Château de Brévannes (now a home for the aged) the *Assistant Publique* has built a pavilion for her use; and there, surrounded by every comfort and watched over by the most faithful of friends—one whom she rescued years ago from mental darkness—she lives, her mind still occupied with schemes for the benefit of the feeble-minded.

The school of La Salpêtrière is of course kept up. But a change of head usually means a change of system—and not always for the better. Let us hope, however, that though the simple methods may be superseded, the old principle will remain—the principle that was as truly the foundation of Mlle. Nicolle's work as it was of that of Dr. Séguin. "For our pupils," he said once, "science, literature, art, education, medicine, philosophy—each may do something; but love alone can socialize them—those only who love them are their true rescuers."

ANNA PIERREPONT MCILVAINE.

THE ELMIRA REFORMATORY.*

A BRIEF, careful study of the Elmira Reformatory has been for a long time needed. Since the publication of Lombroso's great work, "*L'Uomo Delinquente*," 1876, the study of criminal anthropology has been vigorously pursued in Italy, Germany, France and the United States, but the real practical work of dealing with the criminals themselves has been nowhere so well carried out as at Elmira. Other men may have studied as deeply into the science of penology; no others have done so much in a way of reforming the criminals themselves as has Superintendent Brockway, aided especially by Dr. Wey.

Mr. Winter in this book has given us many of the details of the methods pursued at the Elmira Reformatory in a more compact and more accurate form than can be obtained elsewhere. We need not here enumerate any of these details. As is well known, the principal object of such an institution as that at Elmira is to improve the criminals themselves. Earlier efforts of prison reformers have aimed rather at improving the prisons, at securing good drainage, thorough ventilation, sufficient food and other improvements that would better the physical condition of the criminals. At Elmira, while such details are by no means neglected, the main purpose of the Superintendent has been to train the intellectual and moral nature of the criminal. Each prisoner is put into a position where it is practically necessary for him to cultivate the power of self-control, and by so doing to fit himself to become a safe member of society. The sentence of each one is not for a fixed term of years, but is indeterminate. Each criminal must by good, faithful conduct work his own way out of prison, and the knowledge of this is a great incentive towards self-restraint. Each man is considered in need of development as is a child, and is aided in every way to de-

* The Elmira Reformatory. By Alexander Winter, F.R.S. London. Swan, Sonnenschied & Co. 172 pages.

velop his faculties systematically and thoroughly, so that ultimately he may become a man in the better sense of the word.

To accomplish this end every means possible is brought to bear; the daily routine is made most systematic; the diet is carefully considered; schools are provided for the prisoners; a good library is at their disposal; the prisoners themselves are encouraged to publish a paper, *The Summary*. The power of earning a living is given to them by a careful course of technical training. In very many instances, men who could not be reached in any other way have been taught habits of prompt obedience and of physical activity by a system of military training. Some, even, who have seemed to be beyond the reach of any good influence, have had their mental and moral faculties quickened by a carefully planned diet and system of thorough physical culture.

To awaken a feeling of independence and desire for self-support in the prisoners that may prove profitable when they are released, it is proposed to establish a self-supporting system under which each prisoner will be paid a fair sum for the work performed; and after the cost of his board and living is deducted, the remainder is to be given to him to save and form a small capital for his use upon his release.

For the details of the system at Elmira one should read the book itself. Perhaps nowhere else can one find a statement of facts that tend to give a more hopeful view of humanity than this account of the way in which many of the most degraded of our fellow-beings have been completely refashioned into the likeness of independent honorable citizens.

JEREMIAH W. JENKS.

NOTES ON RECENT LEGISLATION AFFECTING THE DEPENDENT, DEFECTIVE AND DELINQUENT CLASSES.

THE year 1892 has not been one of remarkable advance in charities legislation, but the few laws of importance that have been passed should be noted, partly with reference to action in the much larger number of biennial legislative sessions which are to be held in 1893, as well as for the local interest connected with each.

A Massachusetts law confers new powers on the State Board of Lunacy and Charity in relation to the care of infants. Boarding-houses for infants can only be maintained under a license from the board, which is authorized to make a full and thorough investigation of every case involving the abandonment or adoption of infants by individuals, and to require the filing of statements of the terms on which infants are received for maintenance and all essential facts in the case. The board may apply to the courts for the enforcement of orders relating to the care and protection of such infants.

Iowa establishes an industrial home for the adult blind of the State. Virginia offers treatment to indigent persons suffering with curable diseases of the eye. The Governor of Rhode Island, on recommendation of the State Board of Education, is authorized to appoint indigent blind and imbecile children as beneficiaries of the State at schools or institutions charged with the care of such children.

Georgia provides that all physicians in the State Insane Asylum shall be "rigidly and thoroughly examined" before appointment. Each inmate of every Georgia asylum, whether public or private, is permitted to select one person from the outside world as a correspondent, and censorship over letters from this person, on the part of the asylum officials, is absolutely forbidden. The inmate may choose a new correspondent every three months, and his postal rights shall be protected by the laws of the United States. A penalty is prescribed for a violation of these provisions by officials or employees of asylums. There is also a penalty for maliciously causing imprisonment of sane persons in asylums.

The State Board of Charities of New York is directed to select a

site for an institution on the colony plan for the medical treatment, care, education and employment of epileptics.

In Georgia, a law of last year authorizes city and county authorities to employ "whipping bosses" to enforce the discipline of chain gangs of convicts. Another law of that State makes it unlawful for white and colored convicts to be chained together, or to be confined together at all.

In Virginia, by a recent amendment to the code in respect to the management of the State Penitentiary, all infants accompanying convict mothers to prison, or born after the imprisonment of the mothers, are to be returned, on reaching the age of four years, to the county or city from which the mother came, to be disposed of there by order of the local courts.

In Maryland, when minors under the age of sixteen are convicted of any offence punishable by imprisonment, the court of justice of the peace may sentence them to imprisonment in any house of refuge or like institution, instead of in the place provided for general offenders, provided the term of imprisonment does not extend beyond minority. New York provides that no child under restraint or conviction, actually or apparently under sixteen, shall be confined with adults, and that cases involving the trial of children may be heard separately.

The New York penal code has been amended so as to invest in judges a discretion as to the minimum punishment of crime. Male convicts sentenced for felony to imprisonment of five years or less may be confined in the county penitentiary instead of the State prison.

A New York law of this year establishes a State reformatory for women. The management of the institution is to be in the hands of a board of five persons, residents of the State, at least two of whom shall be women. This board is appointed by the Governor, and each member's term of office is five years. The Governor may make removals for cause. These managers serve without compensation, but necessary expenses are paid by the State. They are empowered to purchase a site and erect suitable buildings, on the completion of which a female superintendent of the reformatory is to be appointed to hold office during the pleasure of the board, with power to appoint and remove subordinates subject to the approval of the board. The board itself fixes all salaries. Commitments are to be made from the counties of New York and Westchester only,

and are restricted to those females between the ages of sixteen and thirty who shall have been convicted of petit larceny, habitual drunkenness, of being a common prostitute, of frequenting disorderly houses or houses of prostitution, or of any misdemeanor or felony other than murder, manslaughter, burglary, or arson, and who is not insane nor mentally or physically incapable of being substantially benefited by the discipline of the institution. Provision is made for the return of women improperly committed, for the furnishing of clothing on the discharge of inmates, for the care of children of inmates, and for employment of female attendants. Employment for the inmates is to be adapted to the "formation of habits of self-supporting industry in such women, and to their mental and moral improvement." The Board of Managers may open an account with inmates, charging them with expenses incurred for their maintenance and discipline, not to exceed the sum of \$2 per week, and crediting them with reasonable compensation for all labor performed by them, and at the end of their term of sentence whatever balance may be due them for such service may be paid them. The State appropriates \$100,000 to organize and open the institution.

The so-called "Freedom of Worship Act" in New York applies to every society for the reformation of its inmates, as well as houses of refuge, penitentiaries, protectories, reformatories, or other penal institutions receiving public moneys or a *per capita* sum from any municipality for the support of inmates. Each inmate is to be allowed the privilege of religious services and spiritual advice and ministration from some recognized clergyman of the Church of his choice. In the case of minors, the parents or guardians may select the Church or denomination under whose auspices the ministrations shall be rendered. In case of any violation of this law the aggrieved person may begin proceedings in the courts.

WILLIAM B. SHAW.

THE INTERNATIONAL CONGRESS OF CHARITIES,
CORRECTION AND PHILANTHROPY.

AN International Congress of Charities, Correction and Philanthropy will be held in the city of Chicago during the week beginning June 12, 1893, to consider questions relating to the care of criminals, paupers and the unfortunate.

General Rutherford B. Hayes, ex-President of the United States, has been asked to preside over its deliberations.

It is proposed to organize the Congress in sections, as follows :

1. A section on the prevention and relief of pauperism.
2. A section on the care of neglected, abandoned and dependent children.
3. A section on the care and treatment of juvenile delinquents of both sexes.
4. A section on the hospital care of the sick, the training of nurses, dispensary work and first aid to the injured.
5. A section on the commitment, detention, care and treatment of the insane.
6. A section on the custodial care and the training and development of idiots and feeble-minded children.
7. A section on the prevention and repression of crime and the punishment and reformation of criminals.
8. A section on the organization and affiliation of charities in cities, towns and villages.
9. A section on the introduction of sociology as a special topic of investigation and teaching into the curriculum of institutions of learning.

The suggested plan of organization is subject to modification in the discretion of the Committee of Organization. The committee invites suggestions from those to whom this circular is sent as to the topics to be included in the programme, the writers and speakers to be invited to prepare and discuss papers, and the division of the Congress into sections.

The membership of the Congress will be open to the official representatives of governments, properly commissioned, to delegates from various official bodies and to members of scientific

societies and of corporations which own or control charitable or correctional institutions or are engaged in charitable or correctional work of any sort. The membership will be made up of persons of both sexes.

An invitation to attend the sessions is also extended to private individuals who may be interested in any of the topics included in the programme, leaving the question of their membership in the body to be decided later.

The Committee of Organization especially requests all who desire to present papers to the International Congress of Charities, Correction and Philanthropy to place themselves in communication with its secretary without delay. Papers will be received for consideration, and if not accepted by the committee will be returned to their authors.

The National Conference of Charities and Correction of the United States, which will meet in Chicago on June 8, 1893, has undertaken to provide hotel accommodations at moderate expense for all persons who propose to attend this Congress. Since the city of Chicago will be overcrowded during the time fixed for its sessions, it is suggested that all who think of attending the Congress (especially those from foreign countries) open correspondence with the committee immediately in order that suitable and comfortable arrangements may be made for them.

The International Congress of Charities, Correction and Philanthropy will be held under the auspices of the joint Committee on Moral and Social Reform Congresses of the World's Congress Auxiliary.

The Committee of Organization, appointed by this committee, desires to enlist the hearty co-operation of all persons throughout the world who are engaged in charitable or correctional work, and requests that the names of persons interested in questions of this nature be furnished freely in order that they may be addressed on the subject of the Congress, and as widespread an interest in it as possible be created.

The Committee of Organization consists of Frederick H. Wines, John G. Shortall and Mrs. J. M. Flower. The Secretary of the Committee is Nathaniel S. Rosenau, World's Congress Headquarters, Chicago, Ill., to whom all communications should be directed.

NOTES OF THE MONTH.

THE Milwaukee people have employed charity organization methods in relief of the distress caused by the recent great fire. A detailed account of the relief will be given in a future number of the REVIEW.

One of the features of the World's Fair Children's Building at Chicago, it is announced, will be a crèche where infants may be left under the care of trained nurses while the mothers wander about the grounds and see the sights. It is stated that a day nursery of this character was maintained on the grounds of the Paris Exposition, and that when the Exposition closed the managers of the crèche had in their care 3000 children who had been deserted by their mothers. The managers of the Chicago crèche have arranged to have the children who may be left on their hands taken by one of the city societies. And yet may not the probable harm exceed the possible good? In one of its results this institution would be much the same as the convent turning-box—*le tour*.

The Baltimore Charity Organization Society held its annual meeting November 14th. Dr. D. C. Gilman, President of Johns Hopkins University and President of the Society, made the opening address. Addresses were also made by Dr. W. H. Welch, of the Johns Hopkins Hospital, on "Sanitation Among the Poor," and by Alfred T. White, Esq., of Brooklyn. In the report of Miss Mary E. Richmond, the Secretary, the following statistics of the Society's work were presented: "There have been 7769 applicants, of which 2723 were for work only. Of the remaining cases, 1853 were investigated for the first time, and 290 were found to have given false addresses; 311 were frauds or chronic beggars, who were warned or arrested. In 2004 cases relief was obtained for applicants, chiefly through individuals who we were able to interest in the distress, 125 were placed in institutions, transportation was procured for 77 to other cities where friends or work would provide for their needs, 54 were aided by loans, 48 families were moved to healthier homes, 161 others were made self-sustaining, and a far more important work than any of this which we are able to tabulate was done by our Visitors in the homes of the poor in the course of the 10,935 visits paid during the year."

Mr. Buzelle, Secretary of the Brooklyn Bureau of Charities, has recently given a course of five lectures on "Organized Charity" to the students and teachers of the Bangor Theological Seminary,—a course which should be repeated in many other theological schools.

THE CHARITY ORGANIZATION SOCIETY.

THE Charity Organization Society is looking forward to removal into its new quarters in the United Charities Building about the 1st of February, unless further delayed by the recurrence of the strikes which have impeded the work thus far.

At the request of many residents of the area west of Central Park, it is making an effort to inaugurate a District Office and Committee of the Society in that locality, and the prospects therefor are favorable.

The general work of the Society is now in full operation with the prospect of a busy winter; and there are many evidences of the increased confidence of the public in its methods and principles.

A recent recount of the houses in New York City, occupied by applicants or recipients of relief as reported to the Society, shows a record of about 36,350 such buildings.

A few items regarding the general charitable system of the city may be of interest :

The property known as Mount Minturn in Elmsford, Westchester County, consisting of about 250 acres, has been devoted to the purpose of affording accommodation for many of the charities of this city which are under the auspices of the Protestant Episcopal Church. Provision is already made there for the Children's Fold, the Shepherd's Fold and a country branch for the Sheltering Arms. The property is held by trustees who are charged with "providing sites for charitable, Christian institutions devoted to the relief of the sick, the suffering, the aged and the poor." Mr. Robert S. Minturn, 45 William Street, is Secretary and Treasurer of the Trustees. The importance of so large a property, beautiful for situation, of great healthfulness and easily accessible, devoted to the development and supplement of the charitable resources of this great city, can hardly be overestimated.

The capacity of the New York Orthopædic Dispensary, 126

East 59th Street (which is in reality a fully equipped hospital), has been more than doubled by the generous gift of Mrs. William D. Sloane, by whose liberality a beautiful building has been erected beside the former premises of the Dispensary, and equipped with all the necessary modern improvements for the work done therein. A public reception and opening occurred on the evening of November 22d, and was largely attended.

An impressive and singular fact has just been gathered from the last annual report of the Board of Health of this city. The reports for the last six years show that of all the interments for this city almost precisely 10 per cent. each year are pauper burials in the city cemetery—the singular circumstance being the regularity of the proportion. The figures run thus: 10, 10.11, 9.85, 9.64, 9.71, 9.77, averaging 9.81 per cent. for the six years named. Does not this show how evenly pauperism keeps on, year after year, in its pace with the growth of the city, hardly affected by the ups and downs of commercial experience, labor-troubles, epidemics, disasters and other causes so often charged with increasing this degraded condition of the poor? Does it not, moreover, show that pauperism may after all be a defined and measurable evil, and also possibly inseparably connected with the present condition of social life in great centres of population?

The Brooklyn Bureau of Charities has set an admirable example in the line of benevolent enterprise in its "Bedford Industrial Building," 1650 Fulton Street, which was opened for work in November. It provides for the accommodation of a large laundry, sewing and work rooms, kindergarten and nursery for the children of workers, with an ample wood-yard in the rear; all for the purpose of training workers and furnishing them, as far as practicable, with the "employment which should be the basis of all relief."

Attention has been recently paid by the students of the General Theological Seminary (Prot. Epis.), Ninth Avenue and 20th Street, to the study of social questions affecting the welfare of the poor, and the General Secretary has delivered two lectures before them upon the problems of poverty and pauperism during the past month.

The equipment of Roosevelt Hospital has been enlarged by the addition of the Syms Operating Theatre, which is a beautiful and substantial building, provided with every accessory known to science for its benign purposes. It was thrown open to invited guests on the 3d of November and is now in full commission.

BACK NUMBERS WANTED.

The publishers of *The Charities Review* would be glad to receive copies of the issue of March and June, 1892. They should be sent to *The Charities Review*, 52 Lafayette Place, New York.

REPORT OF THE DEPOSITS OF THE PENNY PROVIDENT FUND.

NOVEMBER 1, 1892.

STATIONS.	DEPOSITORS.	AMOUNT.
1st District, 150 Nassau st.....	17	11.70
4th " 29 East 9th st.....	70	53.03
6th " 1473 Broadway.....	7	6.51
7th " 214 East 42d st.....	384	38.87
10th " 165 W. 127th st.....	30	22.82
St. George's, 207 East 16th st.....	395	186.73
Holy Trinity, 46 East 3rd st.....	63	78.01
Judson Memorial, 50, Washington Sq.....	118	101.94
Working Girls' Prog. Club, 229 E. 19th st.....	160	200.64
Girls' Endeavor Society, 59 Morton st.....	70	34.20
Trinity Parish, 211 Fulton st.....	20	2.77
Church of Reconciliation, 248 E. 31st st.....	105	124.62
Holy Cross Mission, Ave. C and 4th st.....	30	17.33
Galilee Mission, 340 East 23d st.....	700	92.13
United States Savings Bank, 1048 Third ave.....	3,708	1,561.53
St. Bartholomew's Parish House, 209 E. 42d st.....	780	476.61
Mrs. J. Fellowes Tapley, 64 Clinton Place.....	30	21.76
Cold Spring Harbor, N. Y.....	10	25.25
Mrs. Fred'k Hoffmann, 40 East 112th st.....	10	5.00
Thread Needle Club, 79 Second ave.....	40	24.74
Enterprise Club, 136 East 12th st.....	35	19.10
Grace Parish, 132 East 14th st.....	183	376.72
Taylor's Restaurant (St. Denis Hotel).....	12	17.70
St. Chrysostom's Chapel, 7th ave. and 39th st.....	350	111.44
Grace Parish Benevolent Soc., 132 E. 14th.....	40	18.27
St. George's Girls' Friendly Soc., 207 E. 16th st.....	40	42.93
St. John's Chapel, 24 Varick st.....	150	171.67
The Steadfast Club, 125 E. 113th st.....	70	148.07
Good Will Club, 278 President st., Brooklyn.....	40	20.47
Endeavor Club, Red Hook Point, Brooklyn.....	10	4.60
Working Girls' Friendly Club, 159 E. 74th st.....	103	111.19
Riverdale Library Ass'n, Riverdale, N. Y.....	100	41.46
Unitarian Mission School, 14 Fourth ave.....	75	35.92
Church of Heavenly Rest, 314 East 46th st.....	314	462.13
All Souls' Unitarian Ch., 4th ave. and 20th st.....	10	4.38
Far and Near Club, 40 Gouverneur st.....	50	46.29
Rivington St. Station, 95 Rivington st.....	370	268.96
St. Michael's Church, 225 W. 93th st.....	160	145.69
Woman's Branch of N. Y. City Mission:		
Broome St. Station, 395 Broome st.....	96	175.65
Olivet Station, 63 Second st.....	118	62.21
DeWitt Mem. Station, 280 Rivington st.....	433	225.29
7th Pres. Ch., 138 Broome st.....	60	112.19
Second German Baptist Ch., W. 43d st.....	60	21.97
Brick Ch. Branch School, 228 W. 35th st.....	95	103.31
Middle Dutch Church, 14 Lafayette Pl.....	250	285.84
Working Girls' Soc. of 38th St., 222 W. 38th st.....	160	71.92
Emmanuel Church, 307 E. 112th st.....	280	30.81
Columbia Club, 245 West 55th st.....	50	79.48
St. Augustine's Chapel, 105 E. Houston st.....	2,066	587.81
Industrial Soc., 78 Willow ave., Hoboken.....	80	96.72
East Side Chapel, 40 E. 15th st.....	161	190.80
1st Ref'd Epis. Ch., Madison ave. and 35th st.....	100	58.84
St. Ann's Parish Guild, 7 W. 15th st.....	15	10.00
Manhattan Work. Girls' Soc., 410 E. 57th st.....	30	36.22
The Ivy Club, 244 W. 26th st.....	115	111.06
Sunnyside Day Nursery, 51 Prospect pl.....	20	23.41
Messenger Boys' Reading Room, 390 4th av.....	15	5.69
Calvary Chapel, 220 E. 23d st.....	40	27.25
Emma Lazarus Club, 58 St. Mark's pl.....	12	12.14
Sheltering Arms, 504 W. 199th st.....	72	120.09
Helping Hand Society, Allegheny, Pa.....	45	45.60
Pittsburg Newsboys' Home, Pittsburg, Pa.....	50	75.00
Mariners' Temple, 1 Henry st.....	40	10.00
St. Mary's Girls' Friendly Soc'y, Clason and Willoughby aves., Brooklyn.....	25	17.68

STATIONS.	DEPOSITORS.	AMOUNT.
Stern Bros., 32 West 23d st.	225	341.57
St. Mary's, Lawrence st., Manhattanville.	13	320.42
Ref. Ch. Mott Haven, 3d ave. and 140th st.	25	11.36
St. Michael's Girls' Friendly Society, 160 N. 5th st., B'klyn.	5	3.61
Miss M. E. Samuel, 218 E. 40th st.	29	7.02
St. Clement's School, Henderson, Ky.	25	30.00
Bethlehem Mission, 196 Bleecker st.	29	45.53
Trenton Work. Girls' Soc'y, 112 N. Montgomery st., Trenton, N. J.	29	6.59
Mess. Boys' Station, 113 Fulton st.	5	2.98
Annex Club, 124 Roosevelt st.	35	25.54
H. O'Neill & Co., 329 6th ave.	215	169.05
Ch. of the Holy Communion, 324 6th ave.	151	234.24
Grace Church, The Heights, Brooklyn	139	93.15
Church of the Merciful Saviour, Madison st., near 10th, Louisville, Ky.	43	19.03
Madison Mission, 209 Madison st.	145	24.75
Loyal Temperance Legion, Co. A, Florence, N. J.	69	76.82
The Folds, 95d st. and 8th ave.	49	24.89
United Workers and Woman's Exchange, 49 Pearl st., Hartford, Conn.	75	96.13
Young Women's Hebrew Ass'n, 208 E. H'way.	29	6.99
Greenwich, Conn.	157	90.77
Church of the Ascension, 5th ave. and 10th st.	293	177.08
Bethlehem Mutual Improvement Club, 196 Bleecker st.	29	27.95
West Side Savings Bank, 56 Sixth ave.	831	637.13
House of Prayer Mission, 13 State st., Newark, N. J.	240	126.53
St. Mark's Mission, 288 E. 10th st.	19	8.82
Boys' Club, 57 E. 91st st.	150	185.05
Church of Disciples of Christ, 323 W. 56th st.	63	61.46
Charles E. Davis, 79 Jefferson Market	160	34.75
Good Will Club, Hartford, Conn.	29	26.01
St. Andrew's Girls' Friendly Society, 127th street and 5th ave.	535	1,122.62
Plymouth, 13 and 15 Hicks st., B'klyn.	293	71.13
Industrial School No. 10, 1-5 Lewis st.	29	26.27
St. Mark's Mission, Philadelphia, Pa.	29	8.44
Coffee-House, N. Y. Bible and Fruit Mission, 416 E. 26th st.	29	10.00
Lodging House, N. Y. Bible and Fruit Mission, 416 E. 26th st.	140	27.56
Industrial School, No. 11, 52d st. and 2d ave.	19	5.06
Inwood, N. Y. City	293	91.32
Neighborhood Guild, 147 Forsyth st.	30	31.01
Workingman's School, 109 W. 54th st.	30	29.39
Girls' Friendly Soc., Cold Spring, N. Y.	293	321.81
Hudson St. Station, 392-394 Hudson st.	56	4.71
Industrial School No. 1, 552 First ave.	25	46.77
Bethlehem Band, 126 Bleecker st.	50	51.02
West End Working Girls' Society, 159 W. 63d st.	10	5.00
Chapel of Zion and St. Timothy, 418 W. 41st st.	29	18.65
Prospect Hill Club, 113 E. 45th st.	100	163.63
Charity Organiz. Soc'y, Lockport, N. Y.	15	6.29
Chapel of the Messiah, 94th st. and Second ave.	120	99.36
Grace Church, Utica, N. Y.	200	29.71
The Playground, 11th ave. and 50th st.	125	87.34
Young People's Association, 1149 1st ave.	100	205.00
Sweet, Orr & Co., Newburgh, N. Y.	300	371.91
Simpson, Crawford & Simpson, 309 6th ave.	5	10.45
Anchor Club, Jersey City	25	5.95
Greenwood Lake Mission, Greenwood Lake, N. Y.	33	31.60
Pansy Club, 335 E. 62d st.	87	54.59
Industrial School No. 6, 125 Allen st.	10	10.00
St. Mark's Mission, West Orange, N. J.	50	1.26
West 52d St. Ind. Club, 573 W. 52d st.	107	62.83
St. Peter's Church, State st., Brooklyn	70	60.81
Le Boutillier Bros., 14 E. 14th st.	10	28.88
St. Clement's Sewing School, 9 University Place	10	1.77
Bedford St. Mission, 619 Alaska st., Phila.	40	25.00
Warburton Chapel Mission, Hartford, Conn.	10	6.53
St. John's Church, Bridgeport, Conn.	72.15	
Church of the Messiah, Greene and Clermont aves., Brooklyn, N. Y.	53	12.00
White Guards (Boys' Club), Park Ave. Chapel, Brooklyn, N. Y.	125	160.67
DeWitt Chapel, 160 West 29th st.	29	11.90
Calvary M. E. Church, 129th st. and 7th ave.	20	17.40
St. Luke's Girls' Friendly Society, Utica, N. Y.	102	110.92
Calvary Baptist Branch, 68th st. and Western Boulevard	100	61.63
The Boys' Club, 125 St. Mark's pl.	15	67.50
Madison Sq. Ch. House, 430 Third ave.	85	38.75
Industrial School No. 2, 418 West 41st st.	5	4.00
Lenox Hill Club, 163 E. 70th st.	245	92.79
Free Reformed Sunday School, Grand St., Jersey City, N. J.	22	19.85
Boys' Club, Portland, Me.	550	350.34
Associated Charities, Wilmington, Del.		

STATIONS.	DEPOSITORS.	AMOUNT.
Riverside Association, 50 West End ave.	79	\$1.78
Emmanuel Sisterhood Mission School, 43d st and Fifth ave.	49	16.20
Good Will Chapel, 221 East 51st st.	24	48.88
Allen Memorial, 91 Rivington st.	106	32.85
Boys' Club, Lake Forest, Ill.	30	10.00
Afro-American Penny Savings Bank, Hampton, Va.	53	95.44
Boys' Mutual League, Washington ave., and 179th st.	24	11.82
Home Library No. 1, 38 Cherry st.	30	4.84
Dolphin Jute Mills, Paterson, N. J.	91	79.72
Hull-House, Chicago, Ills.	206	148.00
St. Paul's, Clinton St., Brooklyn	24	17.00
St. Faith's Club, 9 University Place	5	2.50
First Pres. Ind. School, Saginaw, Mich.	19	18.50
C. O. S., Ithaca, N. Y.	54	68.85
Boys' Club, 430 Third Ave.	5	6.30
Far and Near Club, Rochester, N. Y.	10	25.00
Waterbury, Conn.	680	\$74.96
Working Girls' Circle of Jersey City, Jersey City, N. J.	52	57.00
Bay Ridge Free Library, Bay Ridge, N. Y.	75	134.84
St. Paul's M. E. Church, Richard and Sullivan sts., Brooklyn, N. Y.	57	19.00
Albany Boys' Club, 19 North Pearl st., Albany, N. Y.	124	27.00
Nysack, N. Y.	50	24.00
Girls' Working Club, Portchester, N. Y.		5.00
Fort Wayne Relief Union, Fort Wayne, Ind.		25.00
South Free Chapel, 34th st., between 3d and 4th aves., Brooklyn, N. Y.		12.19
St. Andrew's G. F. S., Wilmington, Del.		25.00
St. Paul's G. F. S., Rochester, N. Y.		18.50
Branch of the Y. W. C. A., 1,599 Broadway		10.00
Grace Church, Orange, N. J.		5.00
E. Ridley & Sons, Grand and Allen Sts.		3.50
Pike St. Station, 34 Pike St.		7.84
Amount due depositors in 15 closed stations.		92.50
173 Stations	22,930	\$10,144.01

Statistics for October.

THE DISTRICT COMMITTEE'S REPORT.

Cases received and recorded	208	Times temporary work has been secured	125
Placed in Hospitals, Asylums, etc.	16	cured	3
Placed in charge of Churches or Societies	25	Frauds exposed or suppressed	124
Procured relief for	1-4	Investigations for Hospitals, Churches, etc.	14
Secured permanent work for	17	Friends / Visitors on Duty	

Street Beggars.

The special officers to assist or suppress street beggars have dealt with 72 cases.

CLASSIFIED AS FOLLOWS:

- 22 House-to-house beggars.
- 10 Specially investigated
- 38 Side-walk beggars.
- 1 Tramp.
- 1 Begging-letter writer.

RESIDING:

- 34 In cheap lodging-houses.
- 15 In their own homes.
- 9 In station-houses.
- 3 Were non-residents.
- 1 Refused address.

THEIR PHYSICAL CONDITION:

- 44 (or 71 per cent.) able-bodied.
- 2 Sick and Aged.
- 16 Crippled, but able to help support themselves.

INVESTIGATION SHOWED:

- 38 Shiftless and idle.
- 24 Dissolute and vicious.

RESULTS—33 were warned to cease begging; 22 committed; aggregate number of months, 93.

GOLD DUST
Washing Powder

I've washed at the tub,
And I've scrubbed the floor,
I've scoured the tin pans
too; and

Gold Dust
did it in half the time that any
soap could do.

Sold everywhere. Cleans everything.
Pleases everybody.

N. K. Fairbank & Co.,
Sole Manufacturers,
Chicago, St. Louis, New York, Boston,
Philadelphia, Baltimore, New Orleans,
San Francisco, Portland, Me., Portland,
Ore., Pittsburgh and Milwaukee.

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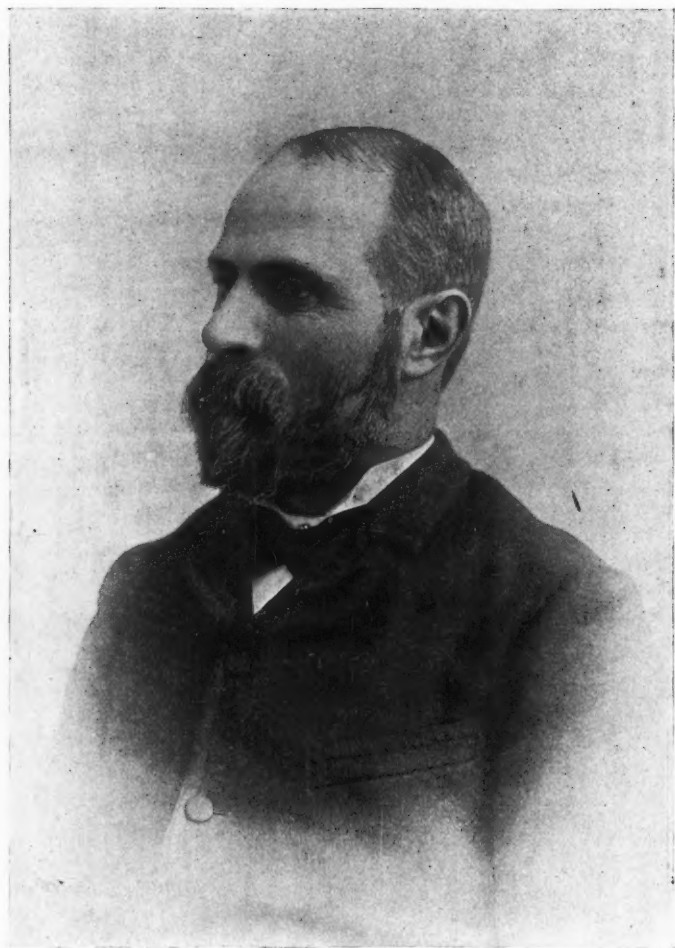
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